

SCRIPTURE

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EDITORIAL

In the last number of *SCRIPTURE* we asked for more co-operation in developing the work of the Association.

The response to the appeal has been most satisfactory. For nearly all the work specified in the April Editorial people have offered their assistance. It will now be possible to make real progress with study-plans, lectures, bibliographies, and reading-lists.

The sale of *SCRIPTURE* continues to increase and it may now be bought at most Catholic book shops in London as well as at many branches of W. H. Smith and Son. It is important that the periodical should be obtainable at non-Catholic shops. The Bible is a possession which Catholics and non-Catholics have in common—however differently they may interpret it. Through that common possession we may make the Faith known and appreciated. It is hardly too much to say that the Catholic interpretation of the Scriptures is little known in this country outside the Church. This is not altogether surprising since so much of our literature on the subject is in Latin, French or German, and a good deal of it not to be found in our libraries. It is for us to put the treasure of Catholic tradition before our countrymen.

Easter Meeting. The Committee and Council of the Catholic Biblical Association met at Downside Abbey on April 23rd—24th. Among other matters it was decided that nuns studying a definite course of theology (e.g., the course for the Diploma of the Association of Convent Schools) should qualify for the student subscription rate of half-a-crown. This decision however cannot be made retrospective.

It was further agreed that an appeal should be made for sponsors to pay the subscriptions of missionaries and students in mission and native seminaries. Names of would-be sponsors, and names of missionaries and students who would like to avail themselves of this arrangement should be sent to the Hon. Treasurer, C.B.A., St. Edmund's College, Old Hall, Ware, Herts.

It was further proposed that a list of special preachers be compiled. These priests would be willing to preach on Biblical subjects when invited to do so by parish priests. Considerable interest might be aroused in this way. Biblical literature could be on sale at the church door on the day of the special sermon. Priests who would be willing

to offer their services for this purpose are asked to send their names to Rev. W. Stibbs, Cathedral Clergy House, Francis Street, London, S.W.1, if they live in the south; or to Rev. W. Burridge, W.F., The White Fathers, Rossington Hall, near Doncaster, Yorks, if they live in the north.

September Meeting. The Association will meet at St. Benedict's School, Eaton Rise, Ealing, W.5, on Sunday, September 1st. The meeting is open to both clergy and laity. Two lectures will be given—one in the morning and the other in the afternoon—and lunch and tea will be provided at a moderate charge. Benediction will terminate the proceedings. Activities of the Association will be also discussed at the meeting. Those who come from a distance may care to avail themselves of the Headmaster's kind offer of accommodation for the night. But it should be clearly understood that the number of people who can be put up is strictly limited. On Sunday, Mass is celebrated in the Priory Church adjoining the school at 7, 8, 9, 10.30 (High) and 12.

The school is about three-quarters of a mile from Ealing Broadway Station and there are buses which run past the school entrance. Please notify the Secretary C.B.A. as soon as possible of your intention to be there. Bring a friend with you if you can. Notices of the meeting will appear during August in *The Tablet* and *Catholic Herald*, in which further details will be given.

Reprint of the January SCRIPTURE. In response to a demand this reprint has been made and is now being sent out to many who asked for it. If anyone is overlooked will he please let the Treasurer know. Copies of the reprint cost 1s. 6d. each. They are free to those who joined the C.B.A. between January and June 1946 and did not receive a copy then.

Context. We extend a hearty welcome to a new contemporary—*Context*, the first British Catholic Digest. Its net is flung wide and material is gathered from the four corners of the earth. One is pleased to see that a prominent position is given to mission literature. Much use is rightly made of the abundant American Catholic output and one is introduced to many new names. The result is that one gets a good bird's eye view of many aspects of the life of the Church today.

Lending Library. Your attention is called to the new book list at the end of this number and also to the fact that the library will be closed during August.

Recently some subscriptions were sent to the Treasurer with no indication of the sender. Will those who did not get a receipt write to the Treasurer, as it is likely that their subscriptions are the ones in question. Will all members in future make sure that name and address are enclosed when paying subscriptions?

LAYMEN AS CO-OPERATORS WITH THE APOSTLES

by DOM RALPH RUSSELL

II.

(The first part of this article appeared in the January number.)

AT Pentecost the Holy Spirit came down not upon the Apostles alone but upon the whole hundred and twenty there assembled. He "filled" them all and the extension of the gift of tongues to them marked them as co-operators with the Apostles in the work of spreading the faith. The development of the graces of baptism enabled them to attain the perfection corresponding to this duty. We will now consider the congregation as a whole.

1. *The whole congregation co-operates with the Apostles.*

"They were all persevering in the teaching of the Apostles and in the communion: the breaking of the bread and in the prayers . . . All those who believed, united together, had all things in common, and they used to sell their properties and possessions and share the price among all, according to the needs of each. And every day, persevering unanimously in the Temple and breaking bread in their houses, they took their share of food with joy and simplicity of heart praising God and winning favour with all the people. And each day the Lord added those who were to be saved to their fellowship." (Act ii, 42, 44—47), cf. DBS. *Eglise* (Médebielle).

This is the description of the Christian community immediately after the baptism of the three thousand at Pentecost. The gift of the Holy Spirit, so far from making individualists, led all to "persevere in the teaching of the Apostles." The Gospels were not yet written, but the doctrine and commands of Christ were received, as He had Himself provided, from the lips of those whom He had chosen (Acts i, 2, 24). They had been with Him from the beginning (John xv, 27; Acts i, 21—22). He had trained them and invested them with His own authority and sent them to take His visible place (John xx, 21), to be the official witnesses of His Resurrection, supreme proof of His mission and divinity (Acts i, 8; x, 40—42) and to make disciples of all nations (Matt. xxviii, 19; Mark xvi, 15—20). Now He had sent that Spirit of Truth whom He had promised would lead them into all truth, and remind them of all He had said (John xiv, 17, 26; xvi, 12). The Acts show them "persevering" in their "ministry of the word" (Acts vi, 4). In one of his vivid sketches, St. Luke tells us "every day, in the Temple and from house to house, the Apostles ceased not to teach and give the good tidings of Jesus Christ" (v, 42). Previously they had been ordered by the Sanhedrin to be silent and had replied "we cannot not

speak" (iv, 20) and on their second arrest the authorities had complained that they had "filled Jerusalem" with their doctrine (v, 28). This their witnessing to the truth of Christ, to the Resurrection and the coming of the Holy Ghost, they confirm with "great power," with numerous miracles and "signs," with inspired understanding of the meaning of the ancient prophecies, with supernatural assurance which astonished even their enemies (ii, 43; iv, 13, 33; v, 12, etc.).

As they would later issue universal epistles, so now they rule the community with uncontested authority, regulating its spiritual and practical affairs, though their desire to be free—for prayer and the "ministry of the word"—makes them institute deacons to "minister to tables" (i, 21; iv, 35; v, 3; vi, 2—4). When new communities arise, they interest themselves in their advancement and difficulties, coming to inspect, confirm and reprimand the converts and instituting presbyters (viii, 14; xi, 22; xiv, 23; xv, 2). They are a college, "The Twelve" and they act as such (vi, 2; viii, 14; cf. xv, 28). At their head is He who has care of the whole flock (John xxi, 15—18), who sees to it that the number of their College is filled up (Acts i, 15). He is their spokesman (ii, 14, etc.) who, filled now with the Holy Spirit, boldly faces the rulers of Israel (iv, 8). We find Him, too, as the practical organizer, presiding over the money affairs of the community (v, 3). The crowds revere the power of His very shadow (v, 15). After the persecution, when the Church is again at peace, He goes on an "apostolic visitation" from town to town (ix, 32). On His own responsibility, He takes the great doctrinal decision to admit the gentiles into the Church (x, 34, 35, 47, 48) and repeats it as decisive at the Council of Jerusalem (xv, 7—11). Peter, the Rock on which the Church was built, was now repentant, and giving strength and stability to his brethren (Matt. xvi, 18; Luke xxii, 32). But he had learnt all the better to say to the first gentile convert: "Rise up. I too am a man" (Acts x, 26). He could still fear men too much and merit reproach from a fellow apostle for not living courageously with the Gentiles (Gal. ii, 11—14). He could still argue with his Lord (Acts x, 14). And it was this very human man who towards the end of his life sent forth that first epistle of Peter whose theme has been called "the apostolate of the Christian life." (cf. G. Thils, *L'Enseignement de saint Pierre*, Gabalda, 1943.)

For the Apostles were not the whole Church. They formed one community with the rest of the hundred and twenty and the new converts. The sight of this united congregation, with its common life in the manner of Christ's disciples, a life of prayer, sacrifice, gladness, praise, love and practical charity, reinforced the witness of the Apostles' miracles and preaching, so that they "won the goodwill of all the people" and the Lord daily added converts "to the same unity" (Acts ii, 47), cf. Jaquier, *Les Actes des Apôtres*, in loc. In other words, it was because

of their charity and unity that the whole congregation was *apostolic as a congregation*. If miracles and prophecy and preaching emphasize the apostolate of "faith," here is the apostolate of charity, of the Christian life. St. Luke finds this congregation so attractive that he cannot leave off describing it:

"The multitude of those who believed had one heart and one soul, and none of them called any of his possessions his own, but they had everything in common. And with great power the Apostles gave testimony to the Resurrection of the Lord Jesus, and great grace was upon all of them. Neither was anyone destitute among them" (iv, 32—34).

Again, having spoken of the miracles of the Apostles, he tells how all the Christians were together in Solomon's porch, and that while others did not dare to join the group, the people praised them and many men and women believed (v, 12—14) (cf. Jacquier). Each time the Apostles are mentioned together with the unity of all the Christians. Let us examine this further.

To the formation of the Church at Pentecost, the Holy Spirit brought not only faith but also charity, unifying love, the fruit of Calvary. "The love of God," says St. Paul, "has been poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. v, 5). It is significant that he uses the same word which St. Peter, in the text of Acts, quotes from Joel about the "pouring forth" of the Spirit at Pentecost (Acts ii, 17, cf. Joel ii, 28). The union of hearts among the first Christians is constantly mentioned in the Acts, the word "unanimous" occurring ten times and marking "the perfect union of spirit and heart which existed between the apostles and the first faithful" (Jacquier on Acts i, 14; cf. ii, 46; iv, 24; v, 13; xv, 25 and MMV *ὁμοθυμαδόν*). Love attracts love (cf. John xiii, 35). It was this which made the people "praise them" (v, 13; cf. I Peter ii, 12; iii, 16).

2. *Communion Manifest: the Apostolate of Love.*

Looking again at the text with which we started this article, we see that it says "they were all persevering . . . in the communion: the breaking of the bread and in the prayers" (Acts ii, 42). The delicate balance of the phrases is obscured in the Vulgate's translation "in the communication of the breaking of bread." What is "the communion?"

The word "communion," (*κοινωνία*, with *κοινωνέω* "share in common" and *κοινωνός* "companion," from the adjective "common" *κοινός*)¹ runs like a thread through the New Testament from the

¹ "Common," as in English, could mean both "belonging to more than one" and "vulgar," in the Jewish sense of ritually profane or impure, cf. Mark vii, 2, "with common, that is unwashed hands." But the revelation made by Christ was that nothing save what comes from the heart is impure vv. 15ff, and the meaning of that revelation was opened to the early Christians by St. Peter after his vision, (Acts x, 14, 15, 28; xi, 8, 9; cf. Rom. xiv, 14; I Tim. iv, 4). Henceforth all things were "in common" and all were holy.

moment when Peter, with James and John his "sharers in common" or "partners" in the fishing business, leaves all things at the call of Jesus (Luke v, 10), to when Peter's Second Epistle tells the Christians that according to the promises given through Christ they have become "sharers in common," "partners" in the divine nature, (II Peter i, 4). Here is a summary of the development and riches of the Christian "vocation" (v, 9). The rendering of the words in our English versions is various: partner, sharer, fellowship, communication, communion, etc. The changes are perhaps more correct as translations of shades of meaning, but we miss something of the repetition of the original. In what follows, we have tried to keep the word "communion" or "common," only ringing the changes, as St. Paul does, with "share" or "participate," e.g., "what is the participation of justice with iniquity or communion of light with darkness" (II Cor. vi, 14; cf. Heb. ii, 14). On the showing of modern scholarship, "to share" was a synonym for "to have communion in" (MMV κοινωνέω and μετέχω). When we thus discover the inner meaning of the "communion" of the Jerusalem community, we shall understand why the first congregation was so "apostolic," we shall have a model for our own congregations, and we shall have found the best Christian answer to "communism."¹

This "communion" was far more than a communism of goods or even a philosophic brotherhood. It was the union between the converts, the faithful and the Apostles entered by repentance, faith and baptism, together with the gift of the Holy Spirit (Acts ii, 38), and consummated by union with Christ and with one another in Christ. Communion with men meant communion in Christ and communion in Christ meant communion with men. "What we have seen and heard" says the Beloved Apostle in his first epistle, "we declare unto you, that you also may have communion with us, and our communion may be with the Father and his Son Jesus Christ" (I John i, 3), and he adds, "if we say that we have communion with him and walk in darkness, we lie . . . but if we walk in the light as he is in the light, we have communion with one another" (vv, 6, 7). Here we find the Communion leading us into the life of the Holy Trinity—as a sharing in the life of the Holy Trinity which at the same time embraces all Christian life: "that they all may be one, as thou, Father, in me and I in thee, that they may be in us" (John xvii, 21; cf. I John v, 20).

In St. Paul—to take some illustrations only—we have "communion of faith" (Philem 6), "communion in the Gospel" (Phil. i, 5), "communion of spirit" (ii, 1), "communion on the sufferings of Christ" (iii, 10). The Corinthians have been called by God "into the communion of his Son" (I Cor. i, 9) and communion

¹ The little account which follows was suggested to me by the able study *The Common Life in the Body of Christ* by the Anglican scholar L. S. Thornton (Dacre Press).

of life with Christ is "the master idea, one might almost say the unique idea" of the first epistle to them, while the second epistle fitly ends by desiring for them all a share in the life of the Three Divine Persons: "the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit" (II Cor. xiii, 13; cf. *Allo in loc.*). There is also a sharing in or communion with the sins of others, (Matt. xxiii, 30; Eph. v, 5—11; I Tim. v, 22; II John 11; Apoc. xviii, 4).

"They were persevering in the communion." We begin to see the depth of meaning in this account of the early Christians, and why their communion with Christ and with one another brought a transformation of their whole life, spiritual and temporal. "The multitude of those who believed had but one heart and one soul, and none of them called any of his possessions his own, but they had all things *in common*" (Acts iv, 32).

Here is the true "communism" of Christians which was expressed in "communion" of temporal goods. But it was a voluntary "communion" in consequence of which no one among them was in need. St. Luke gives two instances of its working—the generosity of Barnabas and the humbug of Ananias and Saphira. What St. Peter says to Ananias—"unsold, the property was thine; after the sale, the money was at thy disposal" (v, 4; KNT)—makes it quite clear that the Christians were not obliged to give up their possessions and indeed the house of Mary the Mother of Mark is presently mentioned as if it was her own (xii, 12).

In a word, the "communion" of the Christians was the life of the Church and one of the greatest moments in her history was when the leading Apostles gave to St. Paul and Barnabas "the right hands of communion" (Gal. ii, 9) thus publicly recognizing the fact that the Catholic Communion had within its unity spheres of apostolate to gentiles as well as Jews: "that we should be for the gentiles and they for the circumcision." Here we have the modern meaning of "being in communion with the Church" and that the gentiles belonged to this communion was "the riches of the glory of the mystery" which Paul preached among the nations (Col. i, 27), for they were "to win the same inheritance, to be made part of the same body, to share the same divine promise in Christ Jesus" (Eph. iii, 6; KNT).

Immediately on this recognition of the gentiles' spiritual communion in the Church, we find the active, practical charity implied in Catholic Communion, the same charity which flowed from the first "communion" in Jerusalem. The Apostles asked only "that we were to remember the poor" that is to say the Jerusalem Christians who had now fallen into poverty, "which," adds St. Paul, "was the very thing I had set myself to do" (Gal. ii, 10; KNT). For this he undertook one of the greatest enterprises of his career—one for which he risked

his life—the collection which he made so zealously and carefully throughout his churches for the poor “saints” in Jerusalem. It was of the highest importance (cf. *Allo, Seconde Epître aux Corinthiens*, Excursus xiii). It put the “communion” into action by embodying the veneration and the sacrificing generosity of the pagan converts towards the Jewish mother-church which had given them the faith. It also helped to stop St. Paul’s work being hindered by Judaizing critics. Thus it manifested and fostered the unity and mutual charity of the whole Church. This is why St. Paul recurs to his collection in no less than four epistles as well as in Acts (Gal. ii, 10; I Cor. xvi, 1—3; II Cor. viii, ix; Rom. xv, 26, 27; Acts xxiv, 17). And his word for the collection is “communion”; in fact this is an ordinary word for “contribution” (cf. Rom. xii, 13). “Macedonia and Achaea,” he tells the Romans, “have spontaneously determined to *make a communion* towards the poor of the saints in Jerusalem . . . and indeed it is *they* who are their debtors. For if the Gentiles have had *communion* in their spiritual goods, they owe it to them to serve them with their temporal goods” (Rom. xv, 26, 27; cf. I Cor. ix, 11). Here is the delicacy of Christian charity, the Catholic doctrine of almsgiving which is founded upon the “communion” wherein the poor put the rich in their debt by their prayers and the rich have the privilege of serving them. No wonder that St. Paul devotes two whole chapters of the second epistle to the Corinthians to a perfect charity sermon about this “communion” (cf. II Cor. viii, 4; ix, 11—13; Gal. vi, 6; Phil. iv, 14, 15; Heb. xiii, 16; I Tim. vi, 18).

But what is the source, the fountain head of this Christian charity, of the whole “communion”? The communion of Christians with each other flows from their communion in Christ, and the principal source of their communion in Christ is their common sharing in the Eucharistic Sacrifice. This is taken for granted by St. Paul when he has to rebuke some Christians at Corinth for taking part in pagan sacrifices. In doing so he mentions the Jew’s “communion” with their altar through eating the Jewish sacrifices and the pagans’ “communion” with devils through eating idolatrous sacrifices, and contrasts them with the Christians’ Communion in the Body and Blood of Christ: “The chalice which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the Body of Christ? Because there is one Bread, we in our multitude are one Body, for we all have a share from the one Bread” (I Cor. x, 14—21).

Here is summed up what we mean by “Holy Communion.” Sharing in the one “Bread” gives us communion with Christ and between ourselves. Holy Communion is the source of the inter-communion of the whole congregation, source therefore of its charity and unity. The one Bread which unites Christ with the Christian (cf. John vi)

effects their union with one another, thereby consummating that incorporation with Christ and with one another which baptism begins. The early Christians dwelt lovingly on this aspect of the Holy Banquet, on this re-presentation of the Last Supper, and saw it symbolized in the grains ground together to make the One Bread, the grapes pressed together to make the Wine (Didache 9, i, etc.). And at the same time, they, with St. Paul, are affirming the Real Presence of Christ beneath these signs, for it is precisely *because* they are united to Christ, because "the Bread which we break is the communion of the Body of Christ" and "the chalice which we bless is the communion of the Blood of Christ" that Christians in sharing It, come into communion with Him and one another (cf. I Cor. xi, 27; and Ignatius Ant. Ad Phil. iii; Ad Smyrn. vii, i). Moreover they are sharing in a sacrificial Banquet, as appears both from the comparison with Jewish and gentile sacrifices and from the symbolism of the separation of the Body from the Blood of Christ, that sacrificial Blood of the New Testament (cf. Heb. xii, 24; Matt. xxvi, 28, etc.). The Mass is always the source and centre of Christian unity, and we attain to its charity by receiving together the Sacrificed. In our days when the reception of Holy Communion has happily become far more frequent, and yet the fraternal charity which should be its fruit is often stifled by our individualism, we should revive amongst us the consciousness that the reception of the Holy Eucharist is not a private devotion but is meant to issue in the united love of Christian Communion. This has always been understood by the great theologians. "The unity of the Mystical Body," says St. Thomas, "is the fruit of the True Body which we have received" S. Th. III, q. 82, a. 9 ad 1. Here is the way to make a parish apostolic.

One Christian congregation resembles another. We can travel back in thought from our own congregation and that of the Corinthians to the early community in Jerusalem. Remembering that St. Luke was an intimate disciple of St. Paul and a very accurate writer, we shall not fail to recognize that he was expressing himself very carefully when he said "they were persevering in the communion: the breaking of the bread" (Acts ii, 42). The expressions explain and enfold each other: the "communion" found its source and centre in the Eucharist; the Eucharistic Banquet expanded into the "communion." The close connection with St. Paul's "bread which we break" (I Cor. x, 16) and Our Lord's "breaking of bread" at the Last Supper (xi, 24; Luke xxi, 19), and the parallel between "the communion: the breaking of the bread" and St. Paul's "we all share in the one bread" (I Cor. x, 17) make it clear that the "breaking of bread" is the Holy Eucharist. It is mentioned again in a further description of the life of Christians: "breaking bread from house to house, they took their share of food in joy and gladness" (Acts ii, 46). To hold the thousands of new

converts, no place save the Temple was big enough. So they celebrated the Eucharist in different houses. The meal also mentioned is the meal in common—the *Agape* or Love Feast—a ceremonial meal taken in conjunction with the Eucharist after the example of the Last Supper, and at which charity was exercised by the sharing of food. The practice however gave rise to abuses, e.g., at Corinth (I Cor. xi, 17) and the custom of holding it was later abandoned. Incidentally we may notice how much work of co-operation with the apostles was done by those members of the congregation who opened their doors to them for preaching and celebrating the Eucharist. May we not suppose that many of those who had feared to join the Christians openly when they were in a group in Solomon's Porch for their prayers (Acts v, 12, 13; cf. ii, 42, 46), came privately to these houses to seek entry to their fellowship? There is many a modern parallel, and throughout the New Testament we find references to such houses.

We have now seen how the great vision of the Christian "communion" in doctrine and in practice is the proper answer to "communism." We have seen how it was embodied in the unity in Christ of the primitive community and the Catholic outlook and universal charity of the whole early Church. We have seen how it was not merely economic in the narrow modern sense, but extended to all life—the supernatural life of the spirit which has communion in the Holy Trinity and the practical charity which extends this all-embracing communion to the needy. We have seen it spring from the charity of Christ, consummated and fed by Holy Communion, and how the unity and charity of the whole congregation form one of the most potent instruments of conversion, reinforcing the sign of the unity of faith: "Not for these only do I ask, but for those also who will believe in me through their word, that they all may be one, as thou, Father, in me and I in thee, that they too may be in us; so that the world may come to believe that thou has sent me" (John xvii, 20, 21).

Note—The Members of the Congregation co-operate with the Apostles.

This article could be extended to cover St. Paul's doctrine on the active functions and graces given to each member of the Mystical Body by the Holy Spirit to "build up" the Body of Christ. We should thus be led to consider congregations—like the turbulent and flighty Corinthians—composed of members by no means so religious as those of the primitive community in Jerusalem, and we should see development of the active charity of the "communion" (or the "Body of Christ") both in spiritual and in temporal works. We could also speak of the congregations which St. Paul asks to help him as congregations, or says have helped him in his apostolate—not forgetting the work of the churches mentioned by St. John in the Apocalypse. From them we could pass to the large lists which St. Paul gives of his individual "co-operators" and the houses which gave him

hospitality and in which he preached the faith, and to those first Catholic Actionists, Aquila and Priscilla. But this would require much more space, and once we have understood what is meant by the active charity of the "communion," we have the key to understand the later developments. Less has been written about the "communion" than the Mystical Body. Together, both in theory and practice they make the answer of Catholic Society to Communist Society.

N.B. DBS=*Dictionnaire de la Bible, Supplément.*

MMV=*Moulton and Milligan, Vocabulary of the Greek Testament.*

KNT=Mgr. Knox's translation of the New Testament.

THE "ORDERLY ACCOUNT" OF SAINT LUKE

by DOM LAMBERT NOLLE, O.S.B.

SAINT LUKE'S words "to write to thee in order" (Luke i, 3) need not necessarily be taken as meaning an exactly chronological order throughout his Gospel. There is no difficulty in seeing a chronological sequence in the first two chapters, nor in those following chapter eight. But even in those passages Lagrange, who generally takes the beloved Physician as his guide, grants exceptions in x, 14, 15; also xi, 23.

When we look at the order of the second and third temptations (Matt. iv, 5—10; Luke v, 15) the first Evangelist seems to give a better sequence of events. In the otherwise excellent "Synopsis Latina" of J. Perk, S.S., his consistent adherence to the order of St. Luke leads to dismemberment of several chapters of St. Matthew and though we may deny the chronological order of the first Evangelist it is rather disconcerting to see his chapters 8, 9 and 10, scattered over five or six different places.

No one will venture to say that St. Luke's account of St. John the Baptist (iii, 1—20) is strictly chronological, e.g., that the events described in verses 19—20 closely followed those of the preceding verses and came before verse 21. St. Luke is an artist who likes to give full pictures. If we take this view we shall find how he throws light or beauty on passages of the other Synoptics. We can see this from his treatment of two events.

I. VISIT(S) TO NAZARETH.

(Matt. xiii, 53—58; Mark vi, 1—6; Luke iv, 16—30.)

If we look closely at the three Gospel accounts we shall notice a striking difference between the first two and the third, and it would seem an over simplification to combine the three into one. If we hold there were two visits it is clear that the account of St. Luke must

be put in the second place; for after the treatment meted out to our Saviour by his townsmen He could hardly go back again (Luke iv, 29). In the accounts of the first two Evangelists we find a cool atmosphere of haughty contempt for the carpenter who only a short time ago had left them, and during that interval could hardly have qualified as a Rabbi. The visit would best fit in either before or not long after the miracle in Cana; for the miracle at the marriage feast wrought in a circle of poor people may not have caused much stir, and its chief purpose had been to produce in the disciples some faith in his Divine Mission (John ii, 11). The Nazarenes did indeed admire his wisdom and powerful eloquence; but their narrow-mindedness prevented the beginning of true faith, so that great miracles would have been wasted on them. It would be natural for Him to say with a sigh: "It is only in his own country, in his own home, that a prophet goes unhonoured." At the visit described by St. Luke the mood of the hearers in the synagogue was different. By that time Jesus had been away for some time—had removed to Capharnaum and had gained fame by his miracles. (v. 23). They were jealous because no glory of His now reflected on them. They were again attentive and admired His graceful speech; but Jesus read the grumbling in their minds and replied to their murmuring. He came back to His former saying about a prophet being slighted in his own country, and He proved it from the histories of Elias and Eliseus. These truths only roused their indignation to a furious frenzy and incited them to an attempt at murdering Him.

Looking at both the accounts we see that the first two Evangelists treat the Nazarenes somewhat mildly. Why does S. Luke show them to us in such an unfavourable light? We must remember that he is the historian of our Lord's youthful life at Nazareth, years spent amongst a population that had no good name in the neighbourhood (John i, 46). We are then made to understand why his many years of quiet exercise of all virtues brought Him no credit, nor to his conceited neighbours special graces. This seems a lesson worth knowing and remembering.

II. THE CALL OF THE FOUR FISHERMEN.

(Matt. iv, 18—22; Mark i, 16—20; Luke v, 1—11.)

We shall not go far wrong if we accept the view that the first two Synoptics speak of the same event as that described by St. Luke. If we adhere consistently to the strictly chronological order of St. Luke we should have to put his account in the last place. But then, considering his accuracy as to details, we are puzzled by the fact that he never mentions a call, and makes our Lord address Himself to St. Peter alone, not giving him a call but rather another promise for the future.

By-passing for the present his last verse (11), we shall have no difficulty but good reasons for putting St. Luke's account in the first place. If, according to Dom Chapman, he is supplementing St. Mark, he would see, as we do now, that the call mentioned by the two other sacred writers lacked a sufficient motive for its prompt success. Therefore he gives the special reason, viz., the miraculous catch of fishes which shortly before had overcome all the four active witnesses with amazement. After that all seems very plain and easy to understand. Coming back to verse 11 of St. Luke we can again discover the hand of the artist. He had supplied a charming background for the abrupt account of the call, and now he adds a frame to the picture, showing the satisfactory result of the miracle.

Saints Matthew and Mark mention Zebedee and his men, showing that he kept his business going, and was perhaps taking care of the deserted boat. Some commentators are puzzled as to where the holy Company found shelter when at Capharnaum; might one suggest the house of Zebedee, whose wife Salome was one of the "Holy Women?"

QUESTIONS AND ANSWERS

The Glorified Body

St. Paul's "eschatology"—his view of death, and the life after it, and the resurrection—presents many questions. Some cuttings have been sent in to *SCRIPTURE* (with a request for comment) from the *British Weekly* for September 27th and 18th October, 1945, in which numbers Mr. J. Alexander Findlay himself comments on a question by a correspondent. Mr. Findlay considers that "on the subject of the Christian's life after death Paul's thinking went through no fewer than three stages, which can be seen in I Thess. iv, 14—18; I Cor. xv, 35—55; II Cor. v, 1—10."

It would take too long to criticize this view in detail; it must be enough to say that there is no inconsistency between the passages mentioned, and no need to suppose a change in St. Paul's views. It seems best to concentrate for the most part on II Cor. v, 1—10. While he is in his human body he is in a sense exiled from the Lord (because he has to walk by faith, not sight); but he has courage enough even to be exiled from the body and to be with the Lord (verses 6—8). That is to say, he is resigned to death, because it would mean being happy with Christ in heaven. This latter lot was in fact that of the just who died before the Last Day, mentioned in I Cor. xv, 52: "the dead shall rise incorruptible," with incorruptible and immortal bodies (verse 53). And these "dead shall rise first" (I Thess. iv, 16). But the just who are alive at

the Last Day are not to die, but merely to have their bodies transformed : all men are to be changed (I Cor. xv, 51, according to the true reading), the dead by receiving a glorified body, the living by having their natural bodies glorified. In I Thess. iv St. Paul does not mention this glorifying of the body, but it is quite gratuitous to imply (with Mr. Findlay) that he knew nothing about it.

In II Cor. v, 6—8 St. Paul lets us see that his natural preference was to have his body transformed directly into glory (which would mean being alive at the Last Day) without passing through death ; but he is resigned to the other possibility. He would "fain not be unclothed," that is, stripped of his natural body, but be "clothed over" with glory, without dying (verse 4). The words "if indeed we shall be found clothed at all, and not naked" (verse 3), refer to the robe of grace, and illustrate the rather disconcerting way in which he sometimes shifts from one meaning of a word to another : his was a swift and sensitive mind. In verse 2 he is referring to his natural desire to be "clothed over" with glory without dying. This glory will be his in any case, as he well knows ; even if his "earthly home" or tent, that is, his natural body, be destroyed, he has an eternal home or building, a glorified body, to which to look forward (verse 1). But it is not to be his till the Last Day, which he must live to see, if he is not to die. But whether he was to live to see the Last Day or not, he did not know, for Christ had expressly said that such knowledge was not for man ; so that in I Cor. vi, 14 and II Cor. iv, 14 he rather seems to place himself among those who will have died before the Last Day, though I Thess. iv, 15, 17 and I Cor. xv, 52 give a contrary impression. He identifies himself now with the living and now with the dead, without really committing himself.

We profess in the creeds that Christ will "judge the living and the dead," that is, those who have died and those who have not. The words are taken from II Tim. iv, 1, and I Peter iv, 5 ; see also Acts x, 42. The mistaken translation of I Cor. xv, 51, in the Latin Vulgate was probably due to a failure to understand that St. Paul was writing only of the saved. The Vulgate speaks of a general resurrection—since only a very small fraction of mankind will be alive at the Last Day—and of some being glorified, some not ; though an analogous change will take place in the bodies of the lost.

CUTHBERT LATTEY, S.J.

1. *Is the Magnificat based on the canticle of Anna?* 2. *Were Anna and Samuel types of our Lady and our Lord?*

1. The similarity of the two canticles has long been recognized. A Lapide writes of the Magnificat : "This canticle of our Lady's is a complete counterpart to the canticle of Anna, I Sam. ii. For the theme of both is the same, both breathe the same exultant spirit of

humility, of gratitude, and of devotion towards God, according to the words of the psalmist. 'My soul rejoiceth in the Lord and delighteth in His salvation' Ps. xxxiv, 9." Similarity of occasion and of theme might well lead to similarity of thought in holy persons of the same race, but the similarity is such as to leave no doubt that our Lady drew some of her thoughts and expressions from the earlier canticle. The Magnificat occurs in Lukē i (=L), 46—55 and the canticle of Anna in I Sam. ii (=S), 1—10. The reader may compare L 46—47 "My soul doth magnify the Lord and my spirit rejoiceth in God my Saviour" with S 1 "My heart rejoiceth in the Lord and my horn is exalted in my God . . . because I joy in Thy salvation"; L 49 "He that is mighty hath done great things to me, and holy is His name" with S 2 "There is none holy like the Lord . . . and none strong like our God" (where the Hebrew has "rock" for "strong"); L 51 "He hath showed might in His arm; He hath scattered the proud in the conceit of their heart" with S 4 "The bow of the mighty is overcome and the tottering are girt with strength"; L 52 "He hath put down the mighty from their seat and hath exalted the humble" with S 7—8 "The Lord maketh poor and maketh rich, He humbleth and He exalteth; He raiseth up the needy from the dust and lifteth up the poor from the dunghill"; L 53 "He hath filled the hungry with good things, and the rich He hath sent empty away" with S 5 "They that were full have hired themselves for bread and the hungry are filled."

These similarities must, moreover, be considered in the light of the literary dependence of the Infancy Gospel of St. Luke as a whole on the narrative of the early story of Samuel. L 48 "He hath regarded the lowliness of His handmaid" is reminiscent of I Sam. i, 11 "If Thou wilt regard the affliction of Thy handmaid." Here the resemblance is more striking in the Septuagint which has "lowliness" for "affliction." The details of this dependence have been worked out by Eric Burrows, S.J., in *The Gospel of the Infancy and other Biblical Essays*, 1940.

2. A Lapide does say that Samuel was a type of Christ. He writes thus on Luke i, 47: "As the barren Anna rejoiced when by the miraculous help of God she conceived Samuel, so our Lady rejoiced when by the Holy Ghost she conceived Emmanuel, for of Him Samuel was a type." And P. Renard in the article "Anne" in Vigouroux's *Dict. de la Bible* speaks of Anna as of one "in whom all the commentators have seen a figure of the miraculous fecundity of the Mother of God." Stephanus Székely does not mention Anna or Samuel in the list of types he gives in his *Hermeneutica Biblica* (1902) 237, and, if I am not mistaken, there is no reference to their having this typical significance in the commentaries of Nicolaus de Lyra, Cajetan, Sanctius, Menochius, Mariana, de Mendoza or Tirinus.

For a person or thing really to be a type it must be the intention of the Holy Ghost and so can only be known to us by revelation. The Bible does not speak of Anna or Samuel as types of our Lady and Christ, nor, to the best of my knowledge, is any such reference to be found in the works of the following Fathers, Saints Jerome, Augustine, Cyril of Alexandria, Gregory of Nyssa, Gregory of Nazianzen, John Chrysostom.

On the other hand, St. Cyprian, *Lib. de Oratione Dominica* 5, Migne P.L. 4, 522, speaks of Anna as being a type of the Church. So also St. Gregory the Great in his *In Primum Librum Regum Expositiones*, Migne P.L. 79, 27: "What is expressed by Phenenna if not the Synagogue? What is figured by Anna if not Holy Church?" St. Isidore of Seville also considers Anna to signify the Church of Christ, Migne, P.L. 83, 112. As she, he says, was sterile but afterwards a mother, so the Church was at first barren among the gentiles but now rejoices in the blessing of a numerous offspring throughout the world. This typical significance is to be found also in Nicolaus de Lyra.

The conclusion therefore is that, although there is some resemblance between Anna and our Lady, and between Samuel and our Lord, the sources of revelation do not warrant the assertion that there is between them the relation of type and antitype.

EDMUND F. SUTCLIFFE, S.J.

BOOK REVIEWS

In Isaiam 9, 5 (Vulg. 9, 6) by P. Gaudentius Governanti, O.F.M.
Pp. 126. Jerusalem, Typis PP. Franciscanorum 1945.

Is. 9, 5 (Douay 9, 6) contains the names given to the future Incarnate Messias by God. Among these names is *El Gibbor*. Christian interpreters up to the nineteenth century understood this to mean "mighty God" and the vast majority still continue to do so. But many non-Catholics regard the expression as a metaphor, and the normal Jewish tradition makes the title "Prince of Peace" refer to the Child, but all the other epithets to God Himself. The booklet under review is an admirable exposition of how the traditional interpretation is arrived at. The reader equipped with even a nodding acquaintance with Hebrew is led gently through the exegetical part (Part I of the book), and then on to what the Tradition of the Church has to say (Part II).

The author completed the writing of his book before the publication of Dr. Kissane's commentary (*The Book of Isaiah*, Dublin, 1941) but Dr. Kissane's interpretation is not new (*Divine hero*), and in this book

the reader will find a criticism of the reasons that induce interpreters to regard the expression *El Gibbor* as a metaphor (p. 33).

What the author says about the nature of Hebrew poetry and its relevance to the interpretation of this text (pp. 18—23) is lucid. In a second edition he may perhaps take notice of an article by Prof. N. H. Snaith (E. T. Oct. 1944) where on the grounds of accentuation in the Hebrew text the Professor concludes that *El Gibbor* is the *subject* of the sentence ("And the Mighty God hath called . . ."). But this view has been dealt with already by G. Hitchcock (*The First Twelve Chapters of Isaiah*, B.O.W. 1912 p. 125).

D. J. LEAHY.

The Church in the New Testament, by the Rev. Sebastian Bullough, O.P., M.A., S.T.L. (Vol 6, of *Scripture Textbooks for Catholic Schools*, Burns and Oates, 1946). 4s. 6d.

This book is a companion to the Acts of the Apostles. As a rule each of its chapters is intended to be read with a portion of the Acts. Each first points out the significance of that portion in the history of the early Church, gives an explanatory paraphrase of the story, and ends with a short commentary on some difficult words. The author's purpose is to do everything possible to make the Acts understandable and interesting to children of about fourteen. It is evident that Fr. Bullough has a very real enthusiasm for St. Paul, and that in itself would give life and warmth to the book even if it had no other merits. He has endeavoured to complete St. Luke's own picture of the great apostle by making admirable use of the Epistles: the composition of each is noted in its place, there are timely quotations from them, and a special chapter on them. Passages from liturgical books, especially the Missal, are skilfully introduced, and so is a good deal of traditional matter. The work of other Apostles has been fully treated, and a most valuable attempt has been made to bridge the 'unfortunate gap between the sacred writings and the earliest Fathers, St. Clement and St. Ignatius.

Yet I think we might justly complain that Fr. Bullough has not been thoroughgoing enough in carrying out his own purpose of pressing all possible material into his service, for that I think is his purpose. He has drawn too little on the store of facts to be found in non-Christian writings, Josephus, Tacitus, etc. If it is a question of space-limitation, I cannot help thinking that some reliable information about people like Gamaliel, Felix, and the four members of the Herodian family could be profitably substituted for some of the more precarious traditions about the Apostles. A few selections also from the mass of archaeological matter available (for instance, the Delphic inscription about Gallio) would be a good addition. There are a number of vexatious little

oversights (partly the printer's, no doubt) which it should be possible to weed out before a future reprinting, such as " Caius Octavius Cæsar " on p. 16, " to Troas " p. 146, the omission of " orbis " on p. 196, and the two different dates for the martyrdom of St. James (pp. 31, 208) —the young, as Fr. Bullough needs no reminding, have an eagle eye for small inconsistencies.

W. REES.

BIBLICAL FILMS

The Child of Bethlehem (D.C.F. 1).

A Certain Nobleman (D.C.F. 2).

The Prodigal Son (D.C.F. 3).

No Greater Power (D.C.F. 4).

These films—obtainable from Dawn Trust Limited, Aylesbury, Bucks—were fully reviewed, in their " silent " version, in the January SCRIPTURE. Accordingly the " sound " accompaniment, which we have now had the opportunity of hearing, calls only for a few words of comment in addition to what there has been said. On the whole it is both reverent and appropriate. The ears of English children are no doubt sufficiently adaptable to accept Biblical characters speaking with the accents of Hollywood; though the Catholics among them will miss the traditional " Saint " before the names of the Evangelists. Nor will the hymns they are invited to sing be familiar to them. There is a remark put upon the lips of the youthful Jesus, with reference to King David, which is unscriptural and might perhaps suggest that at that moment he was uncertain of his own destiny. Apart from this there is nothing to which a Catholic could take exception. It will be remembered that these films are still available in the silent version—from the Catholic Truth Society, 38 Eccleston Square, London, S.W.1.—together with a script from the Douay version of the Bible. Catholics will probably find it more satisfactory to rely on this. With this proviso, we renew our warm commendation of an enterprise deserving every support.

BIBLIOGRAPHY OF ST. PAUL'S LIFE AND WRITINGS

BY MGR. JOHN M. T. BARTON, D.D., L.S.S., F.S.A.

A. INTRODUCTORY.

This bibliography, which makes no claim to be even relatively complete, is intended to be on much the same lines as Fr. Lattey's "Bibliography of Christ and the Gospels" which appeared in the April number of *SCRIPTURE*. Like this earlier list it covers books by Catholics in English which have been published in the British Isles. It has been found impossible in many cases to give even approximate prices for the publications mentioned; even when these are given they cannot, in the nature of things and the present state of publishing, be guaranteed. The publication, so recently as 1943, of the third volume of Dr. John E. Steinmueller's *Companion to Scripture Studies* ("Special Introduction to the New Testament," Wagner, New York; price not stated), has proved of great service to the present compiler. Readers may be referred to Dr. Steinmueller's book for details of the considerable Catholic literature on St. Paul which, being written in languages other than English, finds no mention in this bibliography. The same volume contains lists, that are usually very complete, of non-Catholic work on St. Paul's life and works. O.p. means out of print. B.O.W. stands for the firm of Burns, Oates and Washbourne. Eng. tr. for English translation.

B. GENERAL. (1) *St. Paul's Life and Activities.*

1. *The Catholic Student's "Aids" to the Study of the Bible*, by Fr. Hugh Pope, O.P. Vol. V. *The New Testament (Acts, Epistles and Apocalypse)*, 2nd. ed., fully revised; B.O.W., 1937. 10s. 6d.
2. *The Westminster Version of the Sacred Scriptures*, ed. Frs. C. Lattey, S.J. and J. Murray, S.J. Longmans; various dates. Vol. III (*St. Paul's Epistles to the Churches*) 10s. 6d.; Vol. IV (including Hebrews and the Pastorals) 8s. 6d.
3. *The Layman's New Testament*, by Fr. Hugh Pope, O.P. Sheed and Ward. o.p.
4. *The New Testament of Jesus Christ*. (The original Rheims Version of 1582 with modernized spelling and punctuation), ed. Dom Roger Hudleston, O.S.B. B.O.W. 3s. 6d. and 5s.
5. *The New Testament of Our Lord and Saviour Jesus Christ*, newly translated from the Vulgate Latin, by Mgr. R. A. Knox. B.O.W., 1946. 6s. and 10s. 6d.
6. *Enjoying the New Testament*, by Margaret T. Monro. Longmans, 1945. 8s. 6d.
7. *Back to the Bible*, by Fr. C. Lattey, S.J. B.O.W., 1945. 5s.
8. The Abbé Fouard: Various volumes, especially: *iii St. Paul and his Missions* (9s. and 1s. 6d.) and *The Last Years of St. Paul* (9s.). Longmans.

9. *The Cambridge Summer School Series*, ed. Fr. C. Lattey, S.J. B.O.W., usually 3s. 6d. (i) *The Religion of the Scriptures*; (ii) *The New Testament*; (iii) *The Old Testament*; (iv) Various lectures in other volumes, e.g., *The Atonement*. B.O.W., 1928.

10. Various articles in *The Catholic Encyclopadia*, especially Vol. XI, 567—77: s.v. "Paul, St." by Père F. Prat, S.J.

11. *St. Paul : Apostle of the Gentiles*, by the Abbé Tricot in Sands' *Catholic Library of Religious Knowledge*, 1930. 3s. 6d. Eng. tr. by Fr. W. Rees.

12. *St. Paul*, by Fr. C. C. Martindale, S.J. B.O.W., 1924. 3s. 6d.

13. *St. Paul* (in "The Saints" series) by Père F. Prat, S.J. Eng. tr. by J. L. Stoddard. B.O.W., 1928. 3s. 6d.

14. *St. Paul, His Life, Work and Spirit*, by Fr. P. Coghlan, C.P. London, 1920. o.p.

(2). ST. PAUL'S DOCTRINE.

1. *The Theology of St. Paul*, by Père F. Prat, S.J. Eng. tr. by J. L. Stoddard of 11th French ed. B.O.W., 1926—7. 2 vols. at 21s. each.

2. *Christ in the Christian Life according to St. Paul*, by the Abbé J. Duper-ray. Eng. tr. Longmans, 1927. 7s. 6d.

3. *The Doctrine of the Mystical Body of Christ*, by the Abbé J. Anger. Eng. tr. Longmans.

4. *The Mystical Body of Christ*, by Mgr. E. Myers. B.O.W., 1930. 3s.

5. *The Doctrine of the Atonement*, by the Abbé J. Rivière. Eng. tr. by L. Cappadelta, in 2 vols. London, 1909. o.p.

6. *Soteriology a Dogmatic Treatise on the Redemption*, by Mgr. J. Pohle. Adapted by A. Preuss. B. Herder, London, 1923. 7s. 6d.

7. *The Master-Idea of St. Paul's Epistles : the Redemption*, by Dr. R. G. Bandas. Desclée. 1925. 14s.

8. *Christ, Priest and Redeemer*, by Fr. M. D'Arcy, S.J. B.O.W., 1928. 2s.

9. *God the Author of Nature and the Supernatural*, by Mgr. J. Pohle. Adapted by A. Preuss. B. Herder, London, 1912. 13s. 6d.

10. *St. Paul and His Teaching* (Lectures given at Aberdeen by various experts on the Divinity of Christ in St. Paul, the Church, the Eucharist). ed. by Fr. C. Lattey, S.J. Sands, 1930. 3s. 6d.

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12. *Paul*, by Fr. C. Lattey, S.J. Bruce Publishing Co., Milwaukee, 1939. 8s. 6d.

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14. *Christ the Life of the Soul*, by Abbot Marmion. Sands. 9s.

15. *Three Studies from St. Paul*, by J. M. Bover, S.J. B.O.W., 1931

(3). WORKS OF SPECIAL INTRODUCTION AND COLLECTIVE COMMENTARIES.

1. *History of the Books of the New Testament*. 1. The Epistles of St. Paul, by the Abbé E. Jacquier. Eng. tr. by Fr. J. Duggan, London, 1907. o.p.
2. *The Epistles of St. Paul*, by Fr. C. J. Callan, O.P. 2 vols. New York, 1922, 1931.
3. *The Epistles of the Sundays and Festivals*, by Canon C. J. Ryan. 2 vols. Gill, Dublin, 1931. 2 guineas.
4. *The Sunday Epistles and Gospels* with commentary and suggestions for use in preaching by Mgr. P. Boylan. 2 vols. Browne and Nolan, Dublin, 1940—41. 8s. 6d. each vol.
5. *Notes on St. Paul* (Galatians, I and II Corinthians, Romans) by Fr. Joseph Rickaby, S.J. B.O.W. 2nd ed. 1906. 7s. Also *Further Notes on St. Paul* (Ephesians, Philippians and Colossians): same author, publisher, and price.
6. *The Epistles of St. Paul*, by Piconio. (3 vols.) Eng. tr. Pritchard. Hodges, 1890
7. *Christian Teaching in St. Paul and the Apostolic Age*, by Fr. S. Bullough, O.P. B.O.W. 4s. 6d. In "Scripture Textbooks for Catholic Schools" series.
8. *Commentary on the New Testament*, by Cornelius a Lapide. Eng. tr. Mossman. Vols. 7 and 8. (I and II Cor.; Gal.)
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(4). COMMENTARIES ON INDIVIDUAL BOOKS.

(a). THESSALONIANS I AND II.

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2. *The Epistles of St. Paul to the Thessalonians*, by Fr. R. Eaton, C. Orat. C.T.S., London, 1939. 3d.

(b). GALATIANS.

See above under *Westminster Version*, *Notes on St. Paul* (Rickaby), etc.

(c). CORINTHIANS I AND II.

1. *Catholic Encyclopædia*. Vol. IV, 364—70. Art. by Fr. C. Aherne s.v. "Corinthians, Epistles to the."
2. *St. Paul's First Epistle to the Corinthians* and *St. Paul's Second Epistle to the Corinthians*, both commentaries by Fr. R. Eaton, C. Orat. C.T.S., London. 3d. each.
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3. *Catholic Encyclopædia*. Vol. VII, 181—3. Art. by Fr. L. Fonck, S.J., s.v. "Hebrews, Epistle to the. . . ."

(j). PASTORAL EPISTLES.

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 "Timothy and Titus, Epistles to."

(k). CATHOLIC EPISTLES (James, I and II Peter, Jude, I, II and III John).
The Catholic Epistles, by Rev. Robert Eaton. B.O.W., 1937.

LENDING LIBRARY

LIST OF BOOKS AND THEIR DONORS. 1946.

(Please notify the Editor of any errors or omissions.)

The Library will be closed during August.

Allies, T. W.: *St. Peter, His Name and Office*
American Revised New Testament (Douay version) Rev. C. Lattey, S.J.
 Burrows, S.J.: *The Gospel of the Infancy, and other Biblical Essays*

Rev. E. F. Sutcliffe, S.J.

Boullaye, S.J.: *Jésus Messie* — — — — R. A. Dean

*Brockelmann: *Lexicon Syriacum* — — — — Rev. Dr. Bird

Bover, S.J.: *Three Studies from St. Paul*

Bacuez-Vigouroux: *Manuel Biblique*, 4 vols.

St. Edmund's House, Cambridge

Cambridge Summer School Lectures. Volumes as under:

The Atonement, Catholic Faith in the Holy Eucharist, The Church,

The New Testament, The Old Testament, The Religion of the

Scriptures — — — — Rev. C. Lattey, S.J.

Cecilia, Mme.: *St. Matthew* — — — — Rev. R. C. Fuller

Commentary on the New Testament (CBA of America) CBA of America

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*Crowfoot, J. W.: *Early Churches in Palestine* — — — — Rev. T. E. Bird

Corluy, S.J.: *Commentarius in Evangelium S. Joannis*.

*Cruden: *Complete Concordance to the Old and New Testaments*.

*Conder: *Syrian Stone Lore* — — — — St. Edmund's House, Cambridge

Donovan, S.J.: *The Authorship of St. John's Gospel*

Rev. E. F. Sutcliffe, S.J.

Dougherty: *Outlines of Bible Study* — — — — Very Rev. Mgr. Barton, D.D.

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SCRIPTURE. First Series, July 1944—October 1945.

Second Series January—April 1946.

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OLD TESTAMENT READINGS

AUGUST

1. Proverbs ii
2. Proverbs iii
3. Proverbs viii
4. Proverbs x
5. Proverbs xii
6. Proverbs xxvii
7. Proverbs xxxi
8. Eccles. i—ii, 17
9. Eccles. iv
10. Eccles. vii
11. Eccles. xi—xii
12. Wisdom i
13. Wisdom ii—iii, 7
14. Wisdom vii
15. Wisdom viii
16. Wisdom ix
17. Wisdom xiii—xiv, 5
18. Eccclus. i
19. Eccclus. ii, 1—13, and iii, 19—31
20. Eccclus. vi
21. Eccclus. vii
22. Eccclus. xv
23. Eccclus. xvii
24. Eccclus. xxiii, 1—20
25. Eccclus. xxiv
26. Eccclus. xxvi
27. Eccclus. xxxvi
28. Eccclus. xxxix
29. Eccclus. xliii
30. Eccclus. xlv
31. Eccclus. li

SEPTEMBER

1. Job i
2. Job ii
3. Job iii
4. Job ix
5. Job x
6. Job xix
7. Job xxi
8. Job xxvii
9. Job xxviii
10. Job xxxii, 1—12 and xxxvi
11. Job xxxviii
12. Job xxxix
13. Job xl
14. Job xli—xlii
15. Tobias i, ii, 10—23

16. Tobias iv
17. Tobias v
18. Tobias vi, 10—22, viii
19. Tobias xii
20. Tobias xiii
21. Judith v
22. Judith vii
23. Judith viii
24. Judith ix
25. Judith xvi
26. Esther ii
27. Esther iii, 1—16, iv
28. Esther v, vi, vii
29. Esther xiii
30. Esther xiv

OCTOBER

1. I Maccabees i, 1—35
2. I Maccabees i, 36—67
3. I Maccabees ii, 1—39
4. I Maccabees ii, 40—70
5. I Maccabees iii, 1—45
6. I Maccabees iv, 1—33
7. I Maccabees iv, 34—61
8. I Maccabees vi, 1—17
9. II Maccabees i
10. II Maccabees iii
11. II Maccabees vi
12. II Maccabees vii
13. II Maccabees viii
14. II Maccabees xv
15. Ezechiel i
16. Ezechiel ii
17. Ezechiel iii
18. Ezechiel vi
19. Ezechiel viii
20. Ezechiel ix
21. Ezechiel xii
22. Ezechiel xiv
23. Ezechiel xviii
24. Ezechiel xxvii
25. Ezechiel xxviii
26. Ezechiel xxxii
27. Ezechiel xxxiv
28. Ezechiel xxxvi
29. Ezechiel xxxvii
30. Ezechiel xli
31. Ezechiel xliii

These readings are approximately according to the order of Scripture lessons in the Divine Office, but the passages selected are not necessarily those of the Office.